

THE
Divine Original
AND
DIGNITY
OF

Government Asserted;
AND
An Advantageous Prospect of the
RULERS Mortality
Recommended.

A SERMON Preached before His
Excellency the GOVERNOUR,
the Honourable COUNCIL, and
Assembly of the Province of the
Massachusetts-Bay, in New-England,
May 31. 1710. The Day for the
Election of Her MAJESTIES
Council there.

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June 1710.



An Election SERMON.

PSALM LXXXII. 6, 7.

*I have said, Ye are Gods : and all of you
are Children of the most High ; But ye
shall Die like Men, ----*

IT is a divine as well as wise & just
Remark, made by * One of the
greatest *Masters of Thought* in the
Last Age, that Persons of *Quality*
and *Character* ought to have two
Sets of thoughts, by which to regulate
their Conduct : by the *One* they are to
view themselves in their State of distin-
guishing *Elevation*, which is not from *Na-
ture*, but *Arbitrary Establishment* ; by the
Other they are to take a prospect of them-

* Monsieur Paschal.

selves in their Natural Condition of *Infirmity*, and *Equality* with the rest of Mankind. The bright Idea of their Dignity & Power must be temper'd with the more cloudy Idea of their Frailty : A Separation of these will lead into gross Illusions, and betray into Errors fatal to themselves, and their Dependents : But an happy Union of these will afford light to direct them in the bright tracts of Substantial Glory ; and forcible arguments to engage them to such a management, as shall be glorious to themselves, and happy to the World. The former prospect will take them off from the false scent of honour, and inspire them with inflaming Incentives to the most noble Actions, which will adorn their *Character* ; without the latter view they will be in the nearest danger of being dazled with the Glare of Grandeur, and growing giddy by looking down from their State of Eminence upon those beneath them : If the *Great* forget their *Dignity* they will under-act the vertues becoming their Figure ; if they reflect not steadily on their *Infirmity*, they will over-act the powers of their *Elevation*. --- *Know thyself* is the first

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first Lesson in the School of Wisdom, which becomes the *Great* and *Honourable*, as well as others, to learn : and these just Reflections both on their *Excellency*, and *Frailty*, will be found the *first Elements* of this Prudence. These will prompt them so to act the part assigned them on the Stage of Life, that their External Condition may be found in Conjunction with the more valuable inherent Dignity of a vertuous Mind ; that when Death shall shut up the present scene, a brighter scene of Glory may open upon them ; and they appear with Superiour Characters on the Stage of true Glory and Immortality.

And *these thoughts* are not only proper for *Men of Name & Power* themselves ; but are instructive to such as are under their Government : These must view their Superiors in the Excellency of their Station, that they may pay them those Regards due to the Impressions of *Divine Majesty*, which they bear ; yet they must behold them but as *Gods*, whose *Dwelling is in flesh*, whose breath is in their Nostrils, and may be soon Stopt ; which will give check to a Spirit of flattery, regulate their Expectations

tions from them, and make them disclaim all undue confidences in the most dignify'd Wisdom and Power on Earth.

Now, *these two Set of Thoughts* are in the most lively colours represented in the Words of our Text. *I have said ye are Gods, &c. but ye shall dy like men.* Which, if I mistake not, will afford us Reflections proper to the work of this Day; and in which every part of this Audience may have their Portion.

I hope there are none so vain as to imagine, that I appear this Day in this *Awful Desk*, only to beat the Air, & play the *Orator* in an Artful Address to our *Rulers*, either by way of Unmannerly Satyr, or fulsome Panegyrick; This would not well become the *Solemnity* of this Place, nor the *Gravity* of my Audience; and much less would it Suit my *own Character*; Nor may it be supposed that I am called forth to read a Lecture in Politicks before our *Venerable Senators*; for thus I should go beyond my *own Line*, and *boast of a false Gift*. I desire to keep in Mind what *Place* I stand in, In whose *Name* I Speak, what *Critical Inspection* I am under, and what an *Awful Account*

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Account I must give in of my present Performance to our COMMON LORD and JUDGE ; and under the commanding *Awe* of these thoughts, I shall endeavour to Speak ; and must intreat my AUDIENCE, under the same *Awe*, to hear.

This *Psalms*, of which our Text is part, is stiled a *Psalms* of *Asaph*: Not because it was directed to *Asaph* the *Levite* and *Singer*, which lived in the dayes of *David*, but as I apprehend because it was penn'd by *Asaph*, the *Seer*, who lived about the dayes of *Hezekiah*: The Rulers of which Day are Stigmatized by the Prophet *Isai-ah*, † as *Rulers of Sodom*. And this Conjecture is strengthen'd by the judgment of * a *Great Master* of Jewish Learning. The *Psalms* is a warm Address to those that filled the Seats of Judgment ; and is a loud Cry for Publick Justice ; that truth and unbribed Judgment might Establish their Tribunals : Here are administred the most pungent Rebukes for their Corruption, Male-Administrations, and Criminal Disorders, whereby the foundations of the State were put out of course ; and the

† *Isaiah* I. 10. * *Dr. Patrick.*

main Pillars of Government sapt ; and Rulers are faithfully admonished of the Duties of their Post, which God & Men expect of them. To render this address the more forcible it is introduced with the Solemn thoughts of the *Presence, Presidency*, and Inspection of the Great God over such, as are Exalted to Place of Rule over men. *v. 1. God standeth in the Congregation of the Mighty ; He judgeth among the Gods :* And that the Impression of their Duty might be deep and durable, the blessed God who is the *Only, and Supream Potentate* of Heaven and Earth, is brought in as representing to them, the beauty, lustre and glory of their Character ; so, giving them a dark Prospect of the *Land of Darknes* to which they are hastning, in a *Solemn Memento* of their Mortality, and that State Consequent hereon, which certainly Expects them. *I said ye are Gods, &c. but ye shall dye like Men.* In which we have a *Concession*, and a serious *Correction*, or just Qualification of this Concession.

First, we have a *Concession* concerning such as are Exalted to Place of Rule and

Power.

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Power. I have said ye are Gods; and all of you are Children of the Most High. In which we have two things observable.

1. The *Institution, or Divine Ordination of Civil Government: I said ye are Gods: I said, i. e. God, who is the FOUNTAIN of all Honour and Power; I, who am KING of KINGS, the Supream LORD & MASTER of the World; whose Word is a Law not to be disputed: I have said, i. e. have ordained, constituted and appointed by my Sovereign Authority, and in my Supream Wisdom. Tho' all men have the same Original, are of the same Make, and in many Articles stand upon the same level; yet I have appointed that there shall be some of a Superiour Character, advanced to Place, Power, and Dignity above others; I have made them Gods, and by my Institution they must be treated as such.*

2. We have in this *Concession* the Glorious *Character* that God Himself has put upon *Civil Rulers*: and their Character carries in it the most Sublime Ideas of State and Magnificence, Power and Dignity: They are Gods] Not by Nature

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or *Essence*, but by *Office* ; Gods by *Deputation*, *Analogy* and *Proportion*. *Elohim*, which is a Name, given not only to the Supream Governour of the World, GOD over all Blessed for Ever, but also to *Angels*, those Ministers that do his Pleasure, that attend the Throne of Majesty above.----

And all of them Sons of the Highest :] i.e. As Children bear the *Name* and *Image* of their Father ; so these wear the Title and *Name*, bear the *Image* and *Character* of the Great GOD ; and so are Sons of the most High, who has put something of his Majesty upon them, and by his Constitution raised them to a Condition of Exaltation like to the Angels of Heaven, those *Sons of God*, who are the Supream Ministers of his Kingdom.

Secondly, We have a *Correction*, or qualification of this Concession. *But ye shall die like Men.*] In which we may observe two things.

1. The *Correction* it self. Ye must *Die like Men.*] In Power and Order they are raised above others ; they are Petty Deities, but they are Mortal Ones ; In a little time they will be dismantled of all

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the visible Ensigns of distinguishing Greatness, and retire off the the Stage of this World in a state of Equality with the meanest. They dy *like Men*, i. e. like *Other men*, who are not thus Exalted; They dy like *Men*, i. e. as Creatures who are Endowed with Immortal, reasonable Souls, accountable to the GOD that made them; they Dy as *Men*, and not Perish like the *Beasts*, whose *spirit* as well as body goes *downwards*; but as *Men*, whose Spirits at Death return to GOD that gave them; as Men, i. e. as Beings whose Bodies shall not always ly in the Dust, but shall be redeem'd from Corruption; whose Flesh and Spirit shall be again united in order to an assignment to an Eternal State, either of Bliss or Misery, by the Determination of the Judge of the World. So it points us not only to their *Mortality*, but also to that *Judgment* that follows upon Death, and the important *Consequents* thereof.

2. We may observe the design of this *Correction*. Which is to *Temper* and *Qualify* the thoughts of the foregoing Concession. The foregoing Character given

of Rulers, might be well suspected as drawn with Colours too bright, Strokes too bold, and in a Form too Divine; Now a Prospect of their Mortality and consequent Darknes is represented, as dark Shades, without which their Picture would not be full, Just and Natural; nor they represented in their compleat Figure, and native Complexion. This Darknes is as necessary, as the former Light to take a just View of them.

The very nature and design of this Correction, do's intimate the great Advantage and Propriety of having the *Thoughts* of the Dignity of Rulers temper'd and qualify'd with wise Reflections on their Mortality, and it's important Consequents.

Now agreeably to what has been observed in both parts of our Text, there are four *Significant Articles* which demand our Consideration, and shall be the *Heads* of my present Discourse. As,

I. That the *Original* of Government among men is *Divine*, or from Heaven.

II. That GOD has Dignified Rulers among men with the *Character* and *Style* of Gods.

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III. Tho' they are *Gods*, yet they are subject to *Mortality*, and the Consequents of it.

IV. That it will be of Great *Advantage* to temper the thoughts of their *Dignity*, with just Reflections on their Expected *Mortality* and it's Consequents.

Of these in their Order.

I. The *Original* of *Government* is *Divine*. It is from *GOD*, by his Sovereign Constitution and Appointment. *I said, Ye are Gods.* It is not barely a *Permission* of Divine Providence, but a *Divine Institution* that there be Government in the World. It is no difficulty to distinguish between particular *Forms* of Government, and Government it self; between the *Persons* Exalted to Government, and the several Orders and Degrees of such in a State, and that Power which is devolved on them; The former are of *Humane Determination*, and Appointment; the latter of *Divine Ordination*.

The *Species* and *Form* of Civil Government in the World is Various: There is a Democracy, Aristocracy, Monarchy, and

and there is a mixture of these ; where the Powers of Each are Limited, and brought to an happy Poise ; where *Power* and *Privilege* are so twisted together, and inlay'd in the Foundation of the Constitution, as not to bear a separation without a mutual Destruction ; Power can't be Exercis'd, but the Privileges of the Ruled must be Maintained ; nor Privilege be Enjoyed, unless the Power of Rulers be Asserted and Supported. Now it cannot be say'd that This or the Other particular Species of Government is Instituted by GOD for this or that People. Nor is it supposeable that there is, or ever was, any State or Nation, that did inviolably, without some *Alteration Essential*, maintain the same Form of Government. To be sure *Israel*, GOD's Favourite People, had not always the same Model of Government ; nor did GOD, who was, in a distinguishing Style *their King*, Ever prescribe them such a *Scheme of Rule*, which they might on no terms Vary from. *Athens*, *Sparta*, and *Rome*, which in their Day appeared fix'd in the full Centre of Light and Glory, suffer'd several

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several Revolutions and Changes in the main Frame of their Administrations; Nor has the Form of Government in our Nation, been just the same from the beginning; which all must own that are not Strangers to our *English* Story. The Determination of what Particular Form should take place in this or that Nation, has been left to the Wisdom of the Nations; as long as the General design of Rule is provided for, and not Subverted. That Form which is most adapted for one People, may not be for another; Considering the various Customs, Tempers, Policies, Interests of Nations of Differing Climates.

But this notwithstanding, that there must be *Government* is not from the bare Will of men, but from the Most High, who *Ruleth* in the *Kingdoms of Men*, and giveth it to whom so ever he will: He has put his Sovereign Sanction upon it; and made it a fixed Ordinance of Heaven, that there be a Rule over Men; The *God of Israel* has say'd it, and the *Rock of Israel* has spoken it.

There are Various *Degrees* and *Orders*
of

of men Engaged in the Administrations of Rule ; who have differing Styles and Powers under Various Limitations, and Each Degree have their proper Sphere to move and act in : And the wayes of Exalting men to the Seat of Government, whether *Supream* or *Subordinate*, have been differing : and none of these have a special immediate *Stamp of Divinity* upon them. However it is the Sovereign Pleasure of Heaven that there should be Order, Superiority and Rule in Civil Society's ; and all Rulers of what Degree soever are *Ordain'd of God*.

This truth stands in the strongest Point of Light in the Word of GOD ; and will be Legible after all the attempts of any to Obscure it. The unerring Oracles of Heaven has lay'd the Foundation of Civil Government firm in *Divine Institution*. What short of this can be intended in many places ? *Rom. 13. 6. The Powers that be, are Ordain'd of God. And there is no Power but of God.* Has not God say'd, *Prov. 8. 15. By me Kingdome Reign, and Princes Decree Justice ? Why are Rulers called God's Ministers ? Rom.*

13. 4. Is it not a Command of Heaven? *Deut. 16. 18. Judges and Officers shalt thou make thee in all thy Gates?* Nothing surely short of Divine Ordination could justify those Apostolick Enforcements of Submission to Rulers, not only *for Wrath*, but *for Conscience sake*; not barely for *Man's*, but for *the Lord's sake*, *Rom. 13. 5. 1 Pet. 2. 13.* Were not the Original of Power from GOD, it could never be say'd, that he that resisteth the *Power*, resisteth the *Ordinance* of GOD, as, *Rom 13. 2.*

And this *Institution* of Government, is founded on Reason; and GOD has done it in Infinite Wisdom, and in Kindness to men. There would doubtless have been Order and Civil Subordination among men, had they still walked in the blissful Shades of Paradise in their Native Light, Purity, and Glory. Sure we may be since the Apostasy, there is Absolute Necessity of Superiority, and Power in some, and Inferiority and Submission as to others. He well understood the Nature of men, and of Humane Societies, that say'd, *Nihil Æqualitate ipsa inequalius.* That nothing is more unequal than Equality.

quality. Were there no Government, all Mankind would be Engaged in an Unnatural State of *War*. There could be nothing of Beauty, Proportion, Strength, Unity, Order in Societies : *Liberty* and *Property* would be Exposed to fatal Invasions. The Flood-gates of Lusts would be open, and a Deluge of Sin and Woe would Sweep away all that is pleasant & desirous in the World. Men would be like *Fishes* in the Sea, and as *Beasts* in the Wilderness, the greater devour the less. Was it not a Terrible Day with Israel when that Complaint was moaned out *There was no King in Israel, but every one did that which was right in his own Eyes*. GOD by appointing Government has consulted the good of the World. *Levelism* is therefore an open Defiance to GOD, his Wisdom and Will, as well as the Reason of Mankind. Thus we have seen the *Divine Original of Government* asserted : and this is no undue Complement to Government for GOD Himself has said it : *I said ye are Gods*. And so we come to the Second Article to be consider'd, viz.

II. We are to consider the *Character* and *Title* put upon Rulers. They are *Gods & Children* of the *Most High*: And it is not an Empty Name, but full both of *Dignity & Duty*. This Character asserted, and adorned by the vertues it leads to, will give us the most beautiful view of the *Glory* of Rulers; which they may pursue with the greatest Stretch of all their Powers.

And if we would take a *view* of what of *Glory* and *Duty* is included in this Divine Character and Name, that *GOD* has put upon them; Let us Consider three things, which seem Evidently intended, and pointed at in this Title, and under which the *Glory* of their Character is comprehended.

1. This Character intends that Rulers are *Gods*, as they are *Gods Vice-gerents*, and *Deputies*, and as they bear his visible Image.

2. It Suggests that the *Design* of the Institution of Civil Government is, That Rulers may be *Gods* to a People, *i. e.* *Publick* and great Blessings.

3. It Suggests that Rulers can only Assert the *Dignity* of their Character; and

and answer the *End* of their Institution by Imitating the Blessed GOD, and making his Government, their *Pattern*, and *Standard*. Nothing less I think can be intended in this Title; and hardly any thing beyond, but what may be reduced under one or other of these Heads. Which we are now to Consider.

1. *Rulers are Gods*, as they are GOD's *Vicegerents*, and bear his *Visible Image*. These stand in GOD's Place, represent his Person, and act by his Authority, and Commission. The Power of the greatest Potentate on Earth is not *Inherent* in him, but is a *Derivative*; and but a faint Beam of that Power which is in GOD in it's *full force* and *Light*, Essentially and Independently: For GOD is the Source and *Original* of all Power; there is no Power but what is derived from him, depends on him, is limited by him, and is subordinate to him, and accountable. GOD is the Supream Governour among the Nations; It is his Prerogative to Rule in the Kingdoms of Men; and has Right, as well as Might, to give them to whom he Pleases, to Set up, and Spurn down Rulers

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by Rulers at Pleasure ; and when he pours
 ing Contempt upon Princes, cuts afunder
 an- their Spirits, and is terrible to the Kings
 in- of the Earth, none can say to him what
 ing dost thou ? He has both *Authority* and
 der *Ability* to Govern All by himself, with-
 we out the Mediation of any Second Being ;
 but he has chosen in wise Condescention
 OD's to set up Men of the same Make and
 age. Infirmities with our selves, whose Terrors
 sent might not over-power us, to Act in his
 and Name and Stead : All Government be-
 atest longs Originally to GOD himself, but he
 him, has deputed & delegated Magistrates to
 beam act for him, and in Subordination to him ;
 n it's and to these his Substitutes he has Com-
 muni- municated Power and Judgment : By
 and GOD † *Princes Rule, Nobles, and all the*
 power *Judges* of the Earth. The Throne they
 ends are Seated on is GOD's. *1 Chron. 29. 23.*
 ubor- *Solomon Sat upon the Throne of the LORD,*
 GOD *as King.* It is his Sword of Justice that
 g the they are Arm'd with, and must be Weilded
 Rule for him, and in his Service. *The Judgment*
 Right, *is the LORD's. Deut. 1. 17.*

It is vain indeed to pretend that this

Power is derived immediately from GOD; but mediately in various ways according to the diverse Constitutions of Kingdoms, and States: It may not be asserted that the particular Persons on whom the Burden of Government is devolved, are of GOD's special *Designation* and *Nomination*: yet they hold under GOD, they are Gods subordinate to him whose Name is JEHOVAH; His Authority they are vested with, and his Power they Exert in the discharge of the Duties of their Station. These are the *Shields* of the *Earth*, and as such belong to GOD. *Psal.* 47. ult. Their Power and Work is GOD's. Hence *Jehosaphat* from this Consideration made his Charge to his Judges the more Solemn. *2 Chron.* 19. 6. *He say'd to the Judges; take heed what ye do: for ye Judge not for Man, but for the LORD, who is with you in the Judgment.*

Again, Rulers as they are delegated by GOD, so they bear his *Image*, and the visible Impress of his Glory and Greatness. There is not only an Invisible and Spiritual Image of GOD, which consists in Righteousness, and all the Graces of Holiness

Holiness: But there is an External and Visible Image of GOD, which consists in the External Characters of Glory, Power and Majesty; which are impressed on such, as are Exalted to *Rule* over men. Agreeably, Rulers are *Living Images* of the Great LORD of the World, whose Substitutes they are. A visible Divine Glory is shed upon them; the bright Rays of Divine Greatness, and Power do incircle them: which Challenge Awe and Reverence from all about them; and the due apprehension hereof is enough to inspire Rulers with the most Noble Resolves to act in a becoming subordination to, and as may make an agreeable Representation of GOD, with whom is Dominion and Fear.

By their *Office, Authority and Power* they Participate in a Degree of that Power, which all the Armies of Heaven stoop before; and hereby make distinguishing approaches to GOD, and bear some faint Resemblance of him, who sits on the Throne of Majesty; tho' after all *Infinite and Awful is the Distance*. In this respect Rulers are Gods. And when
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these External Characters of Power and Greatness are found in Conjunction with the more Noble Characters of Inward Greatness, their Title will appear with a Diviner Lustre, and their Authority more Awful and Influential. This is the first thing included in the Title given them.

2. This Title Suggests, the great *Design* of the Institution of Government among men, is that Rulers may be *Gods* to a People, *i. e.* Diffusive Blessings to the Publick : When the Great LORD of the World is pleased to style himself the GOD of a Person or People, it certainly intends that He will Bless them, and Promote their Happiness ; Employ his Wisdom, Power, Justice and Goodness with his other Perfections, for their Peace and Prosperity, Security, Protection and Glory. In conformity to this, Rulers are *Gods*, when they Employ their Authority, and Influence, act the Vertues and Powers of Government they are Endow'd with, for the Good and Happiness of the People under their Conduct. To be great *Blessings* to Men is to be *Gods* to them. And such have most of *Divinity*, true Majesty and

Glory,

Glory, as dispense the most benign and cherishing Influences upon all about them ; and are most useful and serviceable to the true Interest of the State they stand related to. Power and Knowledge will not alone constitute a Divine Greatness ; These are found to a great degree in the most *Malig-
nant Beings*, who are nothing but Opposition to the Nature, and Government of GOD. It is not a true *Divine Greatness* and Superiority to have more Power, Riches and Knowledge than others ; but to Employ all these Advantages to do more *Good* to the World ; and be greater blessings to those under their Inspection. Now Greatness appears with Advantage ; such are like the Great Light of Heaven which dispenses its Influences far and wide ; they are as a Publick Fountain, whose waters flow down to all ; and the whole People drink of them, and are refreshed thereby ; and every one will be ready to own the Character they bear, stile them *Gods, and Children of the Highest*.

And thus *this Splended Title*, given to Rulers, leads us to the *Original design* of their *Institution*, which is the *Publick Good*.

It tells us what the Governing design of Government ought to be in all acts of Power whether *Legislative* or *Executive* : What Blessings all Rulers ought to be, and *Good Ones* will be to a People. Their Power is designed but as † a *Ministry* under GOD, for the good of Men : That under their shadow they may have sweet Repose, Lead Quiet and Peaceable Lives in all Godliness and Honesty : They are to be the *Guardians* of their Religion and Property, their Liberties, Civil & Sacred : That in their Watchfulness, Care, and many Fatigues, their People may securely sit under their own Vines and Figtrees, take their Rest, and enjoy their Lives, Estates, Friends, and innocent Pleasures without Annoyance. That Rulers are to be the *Guardian Angels* of the State to Watch over, and Minister to it : As the *Lights* of the World to direct, warm and cherish all under their Influence ; to be as the *Foundations*, and *Pillars* of a building ; who are to preserve the State from a *Dissolution*.

The very Nature of things, and the Primary Intention of GOD in the Ordina-

† Rom. 13. 4.

tion of Civil Government, certainly points us to the general Happiness & Prosperity, which Rulers ought to have *in view*. The true measure of Government we have agreeably laid down by the Spirit of GOD, 2 Sam. 23. 3. As a *Rule over Men*, which is thus descanted on by * a *Masterly hand*. "It is a *Rule*, and not an *Absolute Domini-*
 " *on*, or an *Arbitrary Power*, without
 " *Lawes and Measures*; It is a *Rule over*
 " *Men*, and not a *Power* like that, which
 " we have over *Beasts*, Rule suited to the
 " *Principles of Reason*, to the *Nature of*
 " *Man*, and the *Ends of Civil Society*; it
 " is a *Conduct* over free and reasonable
 " *Beings*, who need indeed to be *Governed*,
 " but ought not to be *Broken* by the force,
 " and weight of *Power*.

It was never designed either by GOD or Men; that some should be advanced to Power and Dignity, to raise their particular Glory, either in Opposition to, or Separation from the happiness of the Publick. Rulers have Power, but it is a limited Authority; limited by the Will of GOD, and Right Reason, by the General

* Dr. Barnet.

Rules of Government, and the particular Lawes Stated in a Land. Government was never ordained that Some men might have Advantage to be *Beasts of Prey*, to the feeblér part of Mankind; nor that Others should be under a necessity of becoming *Beasts of Burden*; for this would be subversive of the very End of all Rule. Men enjoy the Name and Power of GOD, not to make themselves Great and Terrible; to make any tremble but the *Evil doer*; not that they may have the Opportunity to satisfy the Ravenous Lusts of Dominion, Pride and Covetousness: for thus they would bear the Character and Image, not of GOD, but of the *Grand Enemy* and Destroyer of Mankind. But the design of all the Power, Greatness, and Superiority communicated to them from GOD, is that they may approve themselves *Gods* to the World, i. e. the *Greatest Benefactors*. When Rulers answer therefore this Character, they will have no greater joy than to see their People flourish in Wealth, Strength and Peace; famous for all those Vertues of Righteousness, that Exalt a Nation: They will make the true Glory and Prosperity

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perity of their People their *Last view* in all their Administrations ; and Esteem it as their *Own Glory* ; and with the most sensible refreshment, in the most Noble and Divine sense, partake of the Publick happiness, and of every part, as if the whole were their *own Propriety*. Such are *Gods*, and the *Most High* will own them his *Children*. This is the End of Government, & is the Second thing comprehended in the Divine Character put on them. We now come to the Third & Last thing included in this Title.

3. It suggests that Rulers can only *Affert* the *Dignity* of their Character, and *Answer* the *End* of their Institution, by *Imitating* the blessed GOD, and making his *Government* their *Pattern* and *Standard*. They must be *God-like*, in their Personal Endowments and Publick Managements. They must be *Gods* by resembling the blessed GOD in the Personal Excellencies of their Minds, in those Vertues & Graces, which are the Image of GOD on the Soul. *External Dignity* challenges *Inherent Excellency* : The greatest Glory, Perfection, Beauty and Nobility, must consist in a conformity

formity to the Communicable Perfections, and Beauties of the Divine Nature ; and the Participations of these Vertues, and Divine Characters, which are Propounded for the Reasonable Creatures Imitation in his *Manner* and *Measure*. Without this Resemblance they will foully flurr their Character, reproach Government, and render it Ridiculous : *Folly* set in great *Dignity* will make but an odd Figure ; and afford a spectacle which will be rather hooted at, than revered and obey'd.

And *as* they are to *Imitate GOD* in the Sublime qualities of the *Mind* ; so in their *Administrations*. Rulers must set *GODS* Government before them, and endeavour to Form themselves in their whole Management by this perfect Model. Their *Rule* must be a *Lively Emblem* of the Beauty and Excellency, Perfection and Advantage of *GODS Government*.

Here it is necessary to observe, that *GOD*, tho' He be *Lord Paramount* of Heaven and Earth ; and his Sovereignty unaccountable, being Infinite, Absolute and Independent ; yet He alwayes Exercises his Supream Authority according to the

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Rules of the most Consummate Wisdom, Spotless Righteousness, Unblemish'd Integrity, and Diffusive Goodness. He governs not by unaccountable Will, or inconstant humour, which are imperfections his Nature can't suffer, but by *Stable Measures*, as may best suit the Nature and Circumstances of his Subjects, and the Noble End of his Government.

Hence Rulers, of all Orders, ought to conform to and regulate themselves in all their Administrations, by this Divine Standard. Their Government should be a *Transcript*, and *Visible Image* of the *Divine Rule*. And the more Exactly they conform to this Measure; the nearer they approach in their Rule over Men to the Divine Pattern; the brighter will be the Characters of Divine Glory reflected on them; This Imitation of GOD is necessary to Maintain the just honours of their Station, to answer the End of their Elevation, and the design of Government it self. And here I shall mention a few Capital Articles, in which Rulers *as Gods*, are to *Imitate* the *Glorious GOD*: All which will be found Essential to the Character of *Gods*, imprinted on them. As,

1. As *Gods* they must be *Wise* and *Skilfull*. The Supream Governour of the World is the *Only Wise GOD* : 1 *Tim.* 6. 17. He is Wisdom in the Abstract : *Prov.* 8. 14. *Counsel is Mine, and Sound Wisdom : I am Understanding.* This Attribute appears with Surprizing brightness in the Government of the World. When the Methods of Providence are most Unsearchable, there is then Reason to cry out ; *Oh the depth ! both of the Wisdom and Knowledge of GOD !* He fully understands the Nature, and Powers of all Creatures ; all things in their severall Relations and Dependencies, the fitness of Means to propounded Ends ; and hence acts all things according to the Rules of the most Consummate Wisdom ; and has in all Ages so turned the Wheels of Providence, as might suit the End of Government : & as became the infallible Conduct of Him, who is *Great in Counsel*, That is placed *above* on the THRONE.

In proportion, Rulers on Earth are *Gods*, because they are herein to resemble the Eternal KING, the only Wise GOD ; and must partake of his Wisdom. This qualification *Moses* gives of Rulers : *Dent.* 1. 13.

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An Election Sermon.

31

Take ye Wise and Understanding Men. The want of Skill & Prudence in Rulers, will bring Government into Contempt : The *End* of Rule can't be attained, nor the *Dignity* of their Station supported. Blind Guides, unskilful Pilots are a Solecism in terms ; & threaten no common mischief to those that are under their Conduct. It is condemned by the wise *Socrates*, as an Error too common in the World, yet most fatal to the good of it ; that while several years are thought little enough to be spent in acquiring the skill of any Trade, how Mean and Mechanical so ever it may be ; yet, in case of Publick Administrations of Government, which of all Professions has most of Difficulty and Intricacy, every one is ready to think himself abundantly qualified ; and such, as are of very Indifferent improvements in Knowledge, are too often Exalted, and set in Places of Dignity. It is a judgment, 'bigg with many Woes, when † God takes away the *Prudent* from a People, and gives them *Children* to be their Princes, and *Babes* to Rule over them. The wise Man Pronounces a Woe upon

† *Isaiah* 3. 3, 4.

Such a People: *Eccl. 10. 16. Woe unto thee, O Land, when thy King is a Child.*

On the contrary, it is an happy Omen upon a Land, when Rulers are like the Heads of Issachar: † Men that had *Understanding of the Times, to know what Israel ought to do.* || That City, says a Wise Heathen, is happy, whose Governour is a Philosopher, *i. e.* a Man of Wisdom. And a greater Philosopher has assured us, that by a *Man of Understanding the State of a Land is prolonged*, Prov. 28. 2. Such Rulers are singular blessings, which GOD, in love to a People, sometimes blesses them with. Thus the Queen of *Sheba* pronounces Israel happy in the Wisdom of *Solomon*: 2 Chron. 9. 7. *Happy are these thy Men, happy are these thy Servants, which stand continually before thee, and hear thy Wisdom.* This will render the Persons of Rulers Venerable in the Esteem of their People; and their Authority more forcible and awtul. † Thus all Israel feared *Solomon*, for they saw the *Wisdom of GOD* was in him. All other Endowments, requisite

† 1 Chron. 12. 32. || Ubi Præses fuerit Philosophus, ibi Civitas Erit sælix. † 1 King. 3. 28.

An Election Sermon.

33

for Government, will be but of little, and uncertain use without Prudence. *Zeal & Courage* without skill to direct their influences, and temper their heat, will many times do more harm than good ; they will either mistake their object, or exceed in degree ; which too often causes no small confusions. *Integrity*, and good *Intention* are not sufficient to secure Government from contempt, nor the State from Ruine, without a Spirit of Judgment to direct the choice of proper Means for the Publick safety : This Skill and Prudence gives a lustre to other Excellences that qualify Men for Government, and render them influential to the happiness of a Common Wealth. It was *Dauids* Glory, and *Israels* safety ; that he was *Wise as an Angel of GOD* ; and guided them by the *Skilfulness* of his hands, as well as according to the *Integrity* of his heart, *Psal. 78. 72.*

It must be acknowledged, that the same degree of Wisdom, nay the same kind of Knowledge, is not equally necessary to every Ruler : As there are different Degrees and Stations in Government ; so Wisdom has its several gradations ; and is,

as to *Sort*, and *Degree*, to be proportioned to the several Characters, and Offices that are sustained: That Knowledge that may qualify for the *Counsel Board*, may not for the *Tribunal of Justice*: Superior Wisdom is requisite for a Superiour Station in Government: Yet every Order of Rulers must have a due proportion of it.

Again, The State and Circumstance of a People may be more perplexed, difficult, and intricate at one Day than an other; either by reason of the darkness and intricacy of Divine Providence, or the prevalency of evil humours among a People themselves: and such a day requires greater force and light of Understanding in Rulers: A Storm requires greater skill than a calm.

Thus the stile of *Gods* requires that Rulers resemble GOD in this Divine Excellency, that they may maintain their Glory, and answer the End of their Creation. There must be Wisdom to judge what Laws are proper to be made, and what Sanctions are proper to enforce them; there must be Wisdom to understand the Publick Powers, and Private Rights and Pri-

Privileges to be preserved, and the Laws which are to be Executed : There is an happy *Dexterity* and *Skill* in governing, and administring the affairs of the Publick to the best advantage ; which is a rare Talent, which Rulers are allow'd to Covet. This comprehends in it a suitable Knowledge of the complexion and humours of the People committed to their trust ; what Distempers they are most lyable to, and what Remedies most proper for them, and what the right Seasons to make the Applications whether for Prevention, or after Remedy : There must be skill in the general Maxims of Government, and Prudence in a pertinent Application of these to Emergent cases, that by an orderly conduct the great affairs & designs of a State, be carry d on to an happy Conclusion : There is to this requisite a Penetrating *Sagacity* to foresee Publick dangers, & a seasonable *Precaution* to guard against them : And for this End Rulers should be men of deep Thought, good Experience, and of great Presence of Mind ; that they may not be shov'd beyond their reason by any unexpected Emergencies ; but that they

they may maintain their temper unshockt, and well lay'd designs unbroken, what ever may assault them.

Thus, they that are *Gods* among Men must labour to partake of Divine Wisdom, and resemble GOD, who is wonderful in Counsel, and excellent in Working. Thus God-like was *Joseph*, and *Daniel*; an Excellent Spirit, the Spirit of Wisdom, like to GOD, was found in them; On the account of which they were raised to the first Seat of Government; *Joseph* in *Egypt*, and *Daniel* in the Court of *Babylon* and *Persia*. And when Rulers are destitute of this Excellency, their Dignity will be degraded, their Duty neglected, and will too well deserve the Character given of *Coniah*, not *Gods*, but despised broken *Idols*; *Vessels*, wherein is *no pleasure*, Jer.22.28.

2. Rulers, as *Gods*, must be *Righteous* and *Just* in all their Administrations.

The Sceptre of GODS Throne is a *Scepter of Righteousness*: Clouds & Darkness many times incircle the Throne of Heaven, yet **RIGHTEOUSNESS** and *Judgment* are always the *Habitation thereof*: For he is the *Just GOD*, and can do no wrong.

wrong. And nothing can be more opposite to the Divine Government, than when Iniquity sitteth in the Seat of Justice; and Oppression is found in the Place of Judgment. *Jehosaphat* enforces his charge upon his Judges with the Consideration of the Divine Righteousness, & Impartiality. 2 Chron. 19. 6, 7. *Take heed what you do, for ye judge not for Man, but for the Lord, who is with you in the judgment: Wherefore let the fear of the Lord be upon you: for there is no iniquity with the Lord God, nor Respect of Persons, nor taking of Gifts.*

Herein Rulers are to approve themselves Gods. It is a Statute of the Great Law-giver of the World, that they which Rule over Men *be Just*, 2 Sam. 23. 3. Righteousness is the Glory of GOD; and an Imitation of Him herein will be the honour of Rulers, and the happiness of the Ruled. Knowledge without Justice will degenerate into Craft & Subtility, which can never be safe for the Publick: where Righteousness is wanting, the *deeper the Management, the more Pernicious the Power.*

The Title of Gods, requires, that Rulers be like *Job*, that Great Man of the East,

East, Job 29. 14. *I put on Righteousness, & it clothed me: My judgment was a Robe & Diadem.* This quality has consecrated the Name of *Aristides*; and he is justly celebrated by the * Historian, that when other great Men of the World, had assumed Names that carryed in them Power & Violence; as Thunderers, Conquerors, Destroyers of Cities, Hawks and Eagles, He assumed the more Kingly and Divine Appellation of *Just*. And the Historian, tho' an Heathen, well descants upon the Divine Excellency of Justice; and says, Justice makes such as are in Power & Authority to lead the Life of a God; but the contrary that of a Beast. Herein therefore the *Rule* GOD has appointed over Men, should be a fair Transcript of the Righteousness & Equity of the Divine Administrations. Agreeably the Wisdom of Heaven has taught us, that the Throne is Established by Righteousness, *Prov. 16. 12.* And GOD by the Prophet calls upon Rulers: *Amos 5. 24. Let Judgment run down as waters, and Righteousness as a mighty stream. Judgment run down as waters, Q D.*

* Plutarch in vita Aristid.

An Election Sermon.

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That Rulers are to be Living Fountains of Justice among men, and Righteousness must flow from them in their Administrations as naturally, fully, and freely as Streams from a *Living Fountain*, with Ease and Plenty, and for Universal use; where all may come and drink, and be refreshed; *Streams* that will Water and Cherish all; guard and secure what ever is good among a People, and make it with their moisture to thrive and flourish; and *Righteousness as a mighty Stream: as an unpassible River.* So the *Seventy* read it, *i. e.* Let the Streams of Justice be so deep and wide that the biggest, boldest and most subtle Transgressors may despair to leap over, or ford them: But be stopt in their Career, and brought to a stand by them. As a *Land-flood*, as some others Read it, which rolls down with irresistible Rapidity, Strength and Violence, and bears away all Opposition before it: thus the Administrations of Justice must proceed with that Zeal, Resolution and Force as to overcome all Impediments, Discouragements and Temptations, that Oppose. This would give a State the Reputation of a *City of*

Righteousness, and a *Faithful City*. Hence, this Character of Rulers requires that *Righteousness be the Girdle of their Loins*: That they take care that Righteous Laws be Enacted, none but such, and all such, as are necessary for the Safety of the Religion & Liberties of a People: Justice must be Exercised in guarding the Laws with Righteous Penalties, from the Outrages and Insults of the Sons of *Belial*: There must be Righteousness in the Execution of the Laws, both in matters of Civil Justice, and Criminal: Rulers must be Just to GOD in maintaining His Right; to their own Characters, and to their People; Just to the Laws, and the Established Constitution they are under; and Subordinate Rulers must be Just to their Prince, as well as to the whole Community, and every Member of it: They must take care that they do not Pervert Justice themselves, nor suffer others under them to Pervert it, and turn Judgment into Wormwood; that GOD may not complain that *He looked for Judgment*, but behold *Oppression*; for *Righteousness*, but behold a Cry.

Hence their Administrations of justice must

must be with *Impartiality*; for this is Divine. This Charge *Moses* gave to Rulers, *Deut. 1. 17.* Ye shall not *respect Persons in Judgment*; but you shall hear the *Small as well as the Great*; You shall not be *afraid of the face of Man*, for the Judgment is GOD's. A Criminal Partiality in Rulers portends Ruine to a State. It becomes Rulers as *Gods* not to be swayed by Personal Favour or Prejudice, by Private Advantages, and Views. Friendship must not byass Rulers; but they must be like *Levi* know neither Father nor Mother, Brother nor Sister in the cause of Justice. There is good Instruction in the Carriage of that Heathen, who upon his Advancement into Government, took a solemn Farewel of his Friends and Relations; intimating thereby that they must not expect from him any Regards in the Discharge of his Office, but what others should have an equal Claim to. And it was a just Rebuke, that *Rutilius* a Noble Roman, gave to a particular Friend, who Reproach'd him for Breach of Friendship, in denying his Unjust Petition; *viz.* that he could with Ease bear the loss of such

a Friend, whose Friendship was to be preserved on such hard Terms, as breaking through the Rules of Justice and Honour. To accept Persons in Judgment is not good, *Prov.* 24. 25. Rulers must not be lead out of the way of Just and Right, either by undue Favour to Friends, or unjust Prejudice against Enemies. There is also a Criminal Tenderness & Compassion to the Poor, as well as a Faulty Respect to the Rich, which is equally an Enemy to Justice, and must be avoided: The Small as well as Great are to be heard; yet the Small no more than Great to be Respected in their Cause.

Again, Rulers are not to be moved by Fear; they must not fear the Faces of men. Courage is a necessary Qualification in a Ruler. The Ballances of Justice should be held steadily; but this can't be where Fear makes the Heart and Hand to tremble. They that are like *Ephraim, Silly Doves, without an Heart*, are a Reproach to Government; and can never maintain the Honour, nor discharge the Duties of their Character. The Sword of Justice in a Cowards Hand will never be, either a

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An Election Sermon. 43

Protection to the Innocent, or Terror to the Guilty.

Again, As *Gods* they must not be influenced by Private Advantage: It is ungodlike for Rulers to Cry, *Give, Give.* It is inconsistent with the End of Rule, and will be a deep stain upon Government; when Justice is Bought and Sold: and Exposés Rulers to the Rebukes of a Righteous GOD; for the Tabernacles of Bribery peculiarly ly open to the Devouring Flames of Heaven. And how unbecoming it will be such, who bear the *Name of GOD* upon them thus to prostitute Justice! Thus Impartial ought Rulers to be in their Administrations. And it is but what the *Reason* of mankind approves of. And the Admonitions hereof were given by the *Thebans*, who were wont to portray their Rulers *Blind* and *without Hands*; *Blind* that they might not respect Persons, and without *Hands*, that they might receive no Gifts; which the Wise man tells us will Blind the Eyes of the Wise.

Again, As Rulers must Administer Justice with *Impartiality*, so they must *Temper* Justice with *Lenity*; for this is
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to be like GOD : *Lenity* to Particular Persons, sometimes may be a Publick Injury : yet sometimes *Mercy* is Justice ; and not to show it would be an Injury. Extream Right is often Extream Wrong. Rulers may be *overmuch Righteous* ; when Laws are interpreted in their utmost Rigour, and accordingly Executed, when there is a Latitude in the Law, and the End might be obtained by taking it in the most Favourable sence ; *Mercy preserveth the King, and upholds his Throne, Prov. 20. 28.* All Laws must not, like *Draco's* be writ in Blood. Punishments must be proportioned to the Nature, and degree of Crimes. There are the *Rods* as well as *Axes* of Rulers. Thus it is *Divine* in Rulers to temper the severity of Justice with Clemency : It is an Imitation of GOD ; for *Judgment* is GOD's *strange Work* ; but *Mercy* is his *Delight*.

3. *As Gods a Fatherly Affection, Tenderness and Compassion* to their People must breathe forth in all their Administrations. This is the Character of GOD's Government over his People. In *all their Afflictions he is Afflicted for them* : And when he is

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constrain'd to chastize them, it is with a Fathers hand and bowels.

And this will be the Glory of *Gods* on Earth, to bear such a Paternal affection to a People as their Children. Of old the Rulers, among several Nations, gloryed in the Name of *Fathers*, as the most honourable Title that could be given them. Thus every King among the Philistines, upon their advancement assumed the appellation of *Abimelech*; the English of which is, the King my Father. Among the Romans, their Consuls, Generals, and afterward their Emperors, were most ambitious of the Name of Fathers, as the brightest Title of Honour. * And the best as well latest accounts of *China* tell us, that it is a standing Maxim of that Government, that Kings are properly the *Fathers* of their People, and not *Masters* placed in the Throne to be Served by Slaves: And this Idea of their Prince is so deeply imprinted in the Minds of all; that when any Panegyrick is made in praise of the *Emperor*, it is upon this head of his affection to his People; and form his Character not from

* Vide Le Comptes Memoirs.

his skill in War, and Politicks, but as he has approved himself a *Father* to them. And this well becomes the Character of all Rulers, if they would conform themselves to the Divine. Their conduct must be gentle, suited to the Infirmities of the State. They must Sympathize with their People in all their difficulties, sorrows; & sensibly resent all the Evil they groan under; even when they suffer thro' their own default, and can't be perswaded by Rulers from those Measures that prove fatal to them: They must be tender of them when infected with evil humours, and the distempers of a perverse Spirit. Their bowels of Compassion must peculiarly move towards them, when they are under deep Apostacies from God, and under terrible impressions of his Wrath, both in Temporal Judgments, & Spiritual Plagues. As the *Head* in the Natural body feels the uneasy State of the whole and each Member; so these are to have a most sensible Share, in all the losses, reproaches, burdens & dangers, that annoy their People; & their tenderness must be Express in taking the best measures for their Relief & Comfort.

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This Paternal Affection appeared in *Moses*, when GOD's Wrath was breaking in upon the Camp of Israel. So in *David* when the destroying Angel had made such desolations among the Tribes of his People. As *Fathers Rulers* must be like the *Charitable Samaritan* pour Wine and Oyl into the Wounds of their People, and bind them up: If once a *Breach* be made they must thrust into the *Gap*; If the *Plague* be begun, they must hasten an *Atonement*: Thus like *Job* they must *Comfort the Mourners*. Thus they will resemble GOD, who is full of Fatherly compassion; who *Delivers the needy, the poor also, and him, that has no helper*.

4. As *Gods*, they must render themselves *Worthy the Trust and Confidence* of their People. It is the Prerogative of the EVERLASTING ROCK, GOD AL-SUFFICIENT, to deserve the Absolute dependence, and Intire confidence of the Rational Creature: And it is his Glory to be Stiled the GOD of hope, the Confidence of the *Ends of the Earth*; under the Shadow of whose wings men may with Security trust; on whom they may devolve all their cares.

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And both the *Glory* of Rulers, and the *End of Government*, require that those that are appointed *Gods* on Earth resemble *GOD* herein. The *Roman Orator* has Stated it as the Height of Glory to Merit that Esteem and Reverence of Men, as to be trusted by them. That a People may with Satisfaction, in Subordination to *GOD*, commit their Lives, Liberties, Religion, and Estate to their Guardian-ship, and Patronage. Now besides the Endowments already mentioned, there are more peculiarly three Qualifications in Rulers necessary to create, and conciliate this Esteem and Confidence; in which they are to assert the Glory of their Character, and Imitate *GOD*: viz. *Truth* and *Integrity*, *Diligence* and *Activity in their Post*; and a *Steady Conduct*.

There is requisite *Truth* and *Integrity*. It is one Essential Character of the Supreme Being that He is a *GOD of Truth*, *Dent. 32. 4*. And *Jethro* makes it a necessary qualification for Magistrates, *Exod. 18. 21*. That they be *Men of Truth*. It was *David's* commendation, that he led *GOD's* People according to the *Integrity of his heart*;

heart, Psal. 78. ult. Without this, Knowledge, Policy and Power are not Vertues sufficient to demand this Trust and Confidence. Knowledge without this Integrity will render men suspected; and power will render them only formidable; But *Truth* and *Integrity* will put a Divine lustre upon both. It is a crooked Maxim in Politicks, * That the Art of Dissimulation is Essential to the skill of Governing. On the contrary Rulers must have a sacred regard to the Rules of Truth: There must be Truth in their Words, Promises, and Oaths; their Deportment without Disguise; without the little Arts of *Simulation* or *Dissimulation*; neither pretending what is not, nor concealing or disguising what is. Men of falsehood bear the Image of the *Father of Lies*. But nothing ought to be more firm than the Truth and Word of Government. Such only are fit to Execute the *Judgment of Truth in the Gates*. This is to be like the *Most High*, the *True GOD*; Such only can Expect the confidence of a People: For falsehood, Hypo-

* Qui nescit dissimulare, nescit regnare.

crisy and Deceit remove the foundations of Confidence.

Again, To gain this Trust there is requisite in Rulers *Vigilance, Activity,* and an Awaken'd Application to the duties of their Post. The GOD, and Governour of Israel does never slumber, nor is He ever weary or faint, but watches over his People night and day. A Pattern for such, as Rule over Men. A *Sluggard*, who keeps his Arms folded, is unfit for Government. It is the Command of Heaven that Rulers rule with *Diligence* : and *Attend Continually* on this very thing : *Rom. 12. 8* & *13. 6.* To Rule is the Work of GOD, and his Work must not be done *Negligently*. It is the saying of the First of the Grecian Poets, * That a Publick Counsellour may not Sleep a whole night. While others Sleep Magistrates must Watch ; while others are secure in their Cabin, these must be at the Helm all Weathers. They must be *Vigilant* to fore-see Publick dangers, and *Industrious* to prevent them ; to observe Advantages, and to improve them for the good of the Com-

* Homer : Iliad β.

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mon-Wealth. They may not be slothful in business if worthy of the *Confidence* of a People. Sloth, Ease and Negligence in Rulers will as infallibly ruine a State, as evil designs. Slothful Rulers will give a loose to the Reins of Government; the Sword of Justice will rust in the Scabbard, and be neither a *Terror* to Evil-doers, nor an *Encouragement* to them that do well. Hence a drousy and languishing Age not the fittest for Publick business: But that Age that is best for address and dispatch in Execution, and vigour as well as Sedateness in Counsel.

Again, A Steady Conduct in all their Administrations is necessary to create a *Confidence*. They must govern themselves by unalterable principles, and fixed Rules, and not by unaccountable humours, or arbitrary will, which is lyable to the greatest levity and inconstancy. Rulers must not be Trimmers, or Time-servers; and vary according to the humours of the Giddy Populace, which are as variable as the WeatherGlas. They are *Foundations* of a State, and therefore must be fixed, and not totter and shake: They are *Pillars*,
and

and Pillars must not bend like the Osyer, but stand unshaken like the aged Oak ; They are *Lights* that are set on High, and must approve themselves fixed in their Orb, & move like the Sun, who as a Gyant runs his race, & nothing can turn him aside. These must suffer nothing to disconcert them, or break their well digested measures : Neither fraud nor violence, neither flattery nor calumny must be able to warp them. That a People may know what to trust to, and expect ; and this is Divine ; for GOD governs by fixed Rule.

Thus Rulers are by their Zeal for Truth, their Activity, Vigilance, and Steadiness to create a Confidence in them ; and their People will find their Persons, and Interests safe under their Administration, and can securely repose themselves *under their Shadow*.

5. *As Gods*, they must have the same *Noble Designs and Purposes in View*, that GOD has. They are by *Office* GOD's Ministers, and it becomes the Eyes of Servants to be on the hand of their Masters. And ought to carry on the same designs that GOD does in his Government ; and study

study to form their Administrations hereto. GOD's Government tends to the good of the World ; and is especially *design'd* for the good of his Children, and therein the Exaltation of His Own Name. He has lay'd this Government on the Shoulders of His *ONLY SON*, who is the *MAN* upon the Throne above the Firmament, according to whose direction the *Wheels* and *Living Creatures* move below : Now GOD has made him *Head* over all things for the Church, *Eph. 1. 22.* He Rules Devils, that they may be restrained from Effecting their Malicious designs against the Church ; He Sways the Empire over Good Angels, that they may Minister to his chosen Inheritance. Civil Rulers are to act under Christ, and Ultimately to aim at the same design, for which He has received All Power in Heaven and Earth ; Their Government must be subordinated, and subservient to his. It is the Wisdom of Kings to fear, serve, and submit to the Son : To carry on Cross designs will incur the guilt of setting themselves, and taking counsel against the LORD, and His CHRIST. [*Psal. 2.*]

Hence

Hence Rulers must have an Inviolable regard to the Laws of GOD ; and Employ all their Power to advance His Kingdom ; to guard Religion from the assaults, and open Defiances of the Immoral, and Prophanes. They should maintain the just Honours GOD has put upon His Day, His Institutions, and the Stewards of His House. To neglect these designs is to betray them ; and to betray them will be resented as Treason and Rebellion against the Majesty of Heaven. And hence the *Fear of GOD* is a necessary qualification for those that are called to Rule over Men, *2 Sam. 23. 3.* This Fear of GOD is not to be only a Swaying *Motive* to their duty, but this Fear must be made the *Rule* of their Government, as well as Principle that acts them. And when they are possessors of these Divine Principles, and Designs, and accordingly regulate the Exercise of their Power, they are *God-like*, and act as those that Rule for GOD.

6. *As Gods*, they must set their People *Good Examples*. The Blessed GOD is the Pattern and Standard of all Perfection, in Conformity to whom the Perfection and
 Glory

Glory of Man his Subject does consist : Hence we have these Precepts, *To be Holy* as *He* is *Holy* ; to be *Merciful* as *GOD* is *Merciful* ; and to be *Followers*, or Imitators of *GOD* as dear Children. Herein Rulers must maintain their Character, & approve themselves *Gods* among men. They must be Conspicuous Examples of Piety, Justice, Sobriety ; of Zeal for the Glory of *GOD*, His Day, House and Ordinances. Good Manners must not only be legible in their Laws, but also in their Lives. A Ruler is sometimes called by *GOD* a *Seal* or *Signet*, and possibly one reason may be, because what ever is ingraven on them will leave its impression on their People : and therefore Rulers had need take care that they bear the Signature of undissembled Holiness, that the Impression on those under them may be holy. Superiors by their Example give Lawes to men ; Their vertuous Actions may do more to Reform a vicious Age, than all other Methods. The good Lives of such carry Soverignty and Authority in them ; they give Life, Light & Heat to Precept ; they afford Motiye and Incen-

tive to the Vertuous; but reproach and upbraid the Vicious. Vertue in the Lives of men of Figure and Power appears with peculiar charms, and beauty: There is a lovely, attractive representation of Religion when it shines in the Conversation of the Great. It now appears with beams of Greatness; and becomes more Visible & Conspicuous, and has a direct tendency to make lasting impressions on others. This will strengthen the Authority of Rulers, and render their Administrations influential to all good designs. And the Honour of Government, the design of its Institution can never be secure, unless they thus resemble GOD.

On the other side, the *Evil Examples* of Rulers weaken the hands of Government, and spread a deadly Infection, which *wasteth at noon day*. These make Vice reputable, and charming; give authority to it, take off the restraint of fear and shame, and render all Endeavours to suppress it feeble; and so harden the vile in their Evil ways. The Evil Lives of men of Name and Figure are a Publick Invitation to others to follow them; and
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are as Authentick Passports to all manner of Iniquity; and a professed Patronage of Vice and Immorality. For as * One of the Fathers observes, Subjects account it a proper part of their Submission and Deference to Rulers to imitate their Vices: Hence we shall always find among the Israelites that Religion flourished, or languish't according to the Disposition & Practice of their Kings. And it is not to be wondered, if Magistrates are *Rulers of Sodom*, that those under their Conduct be the *People of Gomorrah*. If a Ruler hearken to lies, all his Servants are wicked, *Prov. 29. 12*. Thus if Rulers be vertuous, they are as the Lights of the World, they will direct their People into the paths of Vertue and Glory; but if Vicious, they are like Baleful Comets, that spread Plague and Desolations thro' a Land by their Malignant Influences. *Upon the whole*, we must conclude that such as have the stile of *Gods*, ought, as GOD does, to set their People good Examples: Otherwise they will corrupt the beauty, stain the

* Obsequij quoddam Genus Regis vitia imitari.
Lactan.

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Honour, which GOD has put on them ; and render themselves unworthy of the Name of *Gods*.

Thus we have taken a view of what is included and pointed at in the Divine Title, that GOD has Characterized Civil Rulers by ; which was the Second thing observed in the Text. We may proceed to the Third.

III. That tho' Rulers are *Gods*, yet they are lyable to *Mortality*, and the necessary *Consequents thereof, as Men*. This truth is no Secret, but lyes open to the Observation of all ; that to Essay an Elaborate Confirmation of it is needless : However, it can't be improper by a few hints to Endeavour to awaken a lively sense hereof, that may affect the heart and life.

The Greatest Men are but *Spirits in Flesh* : They are of the same Make and Constitution with others ; That Decree of Heaven, *Heb. 9.27.* has the same aspect upon them, as upon the meanest, and may not be disanulled. They are born under the guilt of Sin, and the sentence of Death ; and they bring into the World with them
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the Seeds of Mortality ; which will in a little time burst a funder the bands by which the Soul and Body are held in Vital Union. They are obnoxious to the same Diseases, Violences, and Casualties, as Inferiors are ; and the least of these are sufficient to stop their breath, and turn them to dust. What Prerogatives they may lay claim to on other accounts ; yet here they stand upon a Level. No External Quality, nor Personal Endowment can be any Security from the Arrests of the King of Terrors.

Their Power can't over-awe, nor their Riches bribe Death. Where are all those *Sons of Fame*, the Mighty, Rich and Honourable, we read of in Story ! The Kings, and Princes that filled their houses with Gold and Silver, and the Counsellours of the Earth ! Are they not gone to Sleep in those *desolate Places* they built for themselves ! Are not all the Bright Stars of the Morning cover'd with the dark Cloud of Corruption ! Where are those Children of Pride & Oppression, who made the Earth to tremble, shook Kingdoms, made the World as a Wilderness, and destroyed
the

the Cities thereof ! How are they fallen, their pomp brought down to the Grave, and become as weak as the meanest of their Vassals ! The Worm is spread under them, and the Worm covers them. Again, Wisdom and Policy cannot protect them from Mortality ; for the Wise dy as well as the Fool. Courage will not ; for Death cannot be Conquered but by that *Prince of Life*, who has triumphed over Death, and is the *Life & the Resurrection* : So that after all their breath must go forth, and they return to Corruption.

As they are lyable to Death, so *as Men* they are lyable to the Consequents of Mortality. Their Bodies will undergo the same Mortifying Changes and Corruption in the *Land of Darkneß*, which the Bodies of others undergo. *As Men*, their Spirits when seperated from their Bodies, will not drop into a State of inactivity, insensibility ; nor shall be arrested with a Mortal Lethargy ; but their Seperate Souls, will pass into the Unseen World of Unbodied Spirits, and be subject to the Laws & Government, to the Work and Rewards of *that World* : They will during that

that State of Separation be either United to the Society of *Angels* and *happy Souls*, or be herded with the *degraded Angels*, and *unhappy Spirits* of dead men : they will, during this State of Death, either tremble at the fore-sight of their re-union to their Ancient Bodies ; or wait and long in this State of Expectancy for the Redemption of their Bodies. *As Men*, they are *Accountable*, as well as *Mortal* ; and must appear before the Tribunal of GOD, who *Respecteth not the Persons of Princes* : A State either of Immortal bless, or misery Expects them after Death : So that *as Men* they are to dye, and have something to fear, or hope for, beyond the Grave.

Thus Death and the inevitable Consequents of it, have an equal Aspect upon Rulers and Ruled. And what a terrible Rebuke is this to the present Pride and Grandeur of *Gods* on Earth ? And what happy Influence might the just Contemplation hereof have to implant & nourish those Seeds of Vertue, which may give them a blessed Prospect of more Substantial, Weighty & Enduring Glories in that State, where there shall be no more Death !

And

And this naturally leads us to the Fourth and last thing observed in our Text.

IV. That it will be of great Advantage to *Temper & Qualify* the thoughts of their *Dignity*, with just *Reflections* on their Expected *Mortality*, and its Consequents.

Now the Advantage of these Reflections may be Considered both as to *Rulers* and *Ruled*.

1. It may be of great *Advantage* to *Rulers*; To *Temper* the thoughts of their *Dignity* with just Reflections on their *Mortality*, and its Consequents. I shall mention here three Important Points.

As,

(1.) *These Reflections* will teach Rulers not to *over-rate and value* their present Advantages of Honour, and Power over Men. It is of the last Consequence to them that they do not Place too great a Price upon their present Circumstances of Superiority: Now these thoughts will read them wise Lessons of the Vanity of these things; and bring them under a full Conviction of the truth of the Psalmists Conclusion: *Psal. 39. 5. Surely every*
Man

Man at his best Estate is altogether Vanity. That can't be very valuable to Immortal Beings, which is not *durable*; but in a little time will be lost. And this is the case of the present Advantages which men Enjoy above others. *Death* causes all titles of Honour to burst into Air and nothing as Empty bubbles. It disarms the Great of all their Power, and they go naked into the other World. After all their Pomp and Parade on the stage of Life, they drop into their Graves, and nothing of all their *Glory descends after them.* *Death* wrests the Sceptre out of the Monarchs hand, plucks the Crown from off his head, and turns his *Glory* into noisome Putrefaction: and the very fore-thought of it will stain the Pride of all their *Glory.* Hence *Right Reflections* on their *Mortality* will suggest to such as Sit at the upper End of the World, wiser thoughts of their present State of Exaltation; and will teach them that there can be no *true Greatness*, but what is found in Conjunction with *Immortalizing Goodness*; and that without this inherent Greatness of Soul, their external advantages of Honour, Power, and Superiority

city will signify nothing; unless when abused, & prided in, to make their Account more terrible; and their Infamy and Shame more deep and insufferable, when they shall be fixed in the Congregation of GOD's conquered Enemies.

(2.) *These Thoughts* will be a Powerful *Antidote* against the *Infection* of those *Temptations*, that threaten them in their Exalted Stations. Rulers have the same Lusts within them, as other men; and are beset with much stronger Temptations to provoke and inflame these Lusts. Satan will be most busy with such to corrupt and pervert them; and their falls will give the Wrath and Malice of Hell a distinguishing Triumph. The World with its highest charms, and greatest advantage to bewitch them: And as they have greater advantages than *Others* to pursue the most guilty gratifications; so they have fewer restraints, and less of obstruction in their way. They have enough to shock and try the most Established vertue. How many wayes are they tempted! And in danger of sullyng their Divine Character, by being lead to Pride and Vanity, Sloth and
Luxury,

Luxury, Covetousness and Oppression. They need to keep the strictest guard, and lay the severest restraints upon themselves, to secure them from their Spiritual dangers.

Now just *Reflections* on *Death* and its *Consequents* will awaken in them such thoughts, as will tend to check, and rein in those lusts, that the charms of Greatness do excite. If they remember they must dye, how can they grow giddy, or be unreasonably transported with the glittering Images of their present honours? Will not this thought damp the force of Temptations to Luxury and Sensuality; and cool them in the hot pursuit of forbidden pleasures? What Appetite had *Belshazzar*, when he saw and understood the *hand writing on the Wall*, to carry on the Revel, and compleat the debauch? This prospect will pall the unhallowed Appetite of Dominion, and Gain; and will make them think what agonies and convulsions the remembrance of gain gotten by Injustice and Oppression, will cause in a dying hour; and what inflaming Items, the charge of Power, Riches, and Honour

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abused,

abused, and perverted, will be at that Impartial Tribunal they must stand before. Thus these *Reflections* will be of mighty force to abate the Edge of Temptation; and they will give them a juster view of things, as they stand in the *Light* of the other World: Instructing them, that if they must dye, and be judged like men, then they may not live like *Creatures*, either of *Prey* or *Pleasure*. And were these thoughts more frequently Entertained and Realized by the Superior part of the World, what a mighty protection would they be from those threatening Evils, which if indulged, will debase their Character, cloud their Serenity of Conscience, and lay their Souls *waste* and *desolate*.

(3.) These *Thoughts* of *Mortality* and its Consequents will be most forcible *Arguments* and *Motives* to engage Rulers so to improve the Advantages of Honour and Power, as may give them the best prospect of a State of Immortality. Authority, Riches and Power are great Advantages for Service, & infer the strongest Obligations hereto, to honour GOD, and

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do good to the World. Those of the highest Order in Government are but GOD's Stewards ; their Power, Honour and Influence are Talents committed to them to *Occupy*, for their *Great LORD*, till HE come, when they must account for their improvement : They have not the *Dominion* but only the *Dispensation* of these, as their *Masters Goods*. And these well improved will give them a joyous prospect into the Eternal World ; and will secure to them an *Euge* from their Lord and Judge. Now these Reflections on Death and its Consequents tend to engage them to a *Wise* and *Faithful* improvement of these Talents committed to them : They will incite them to study such a Management in their Places, as shall in the Review not Torment but Comfort them, when the Shadows of Death stretch over them. This Prospect will make them value their state of Distinction and Superiority, not by its present glittering Appearance, but by their greater Capacity for Service for GOD, his Kingdom and People. This will constrain them to think, what good they have Opportunity to do, that they may

may not neglect it ; but get it done before Death periods their Seasons of Improvement : It will inspire them with the most noble purposes ; that they may fill up their Places, and be *Gods* to the World while they live. In this way their Death-beds will be Places of Inconceivable refreshment ; and have confidence in their Appearance before the *Son of Man* : Their fidelity will fill all their Powers with the warmest Transports of joy in that Terrible day of the Lord : while at the same time the Kings of the Earth, the Great Men, the Rich, and Mighty Men, that have abused and not improved their Talents, shall stand *Trembling* before the Supream bar of CHRIST, over-powred with the Terrors of the LORD, from whose Wrath *Rocks & Mountains* can give no Protection. Oh ! that they were thus Wise, that they understood this, that they would now consider their latter End !

2. These *Reflections* may be of Service and Advantage to *Such* as are *under Government*. And there are Two *Lessons of Wisdom*, which the Prospect of Rulers Mortality will teach a People, more especially. As, (1.)

(1.) These *Reflections* on their *Mortality* will teach a People to make all *favourable Allowances* for the *Infirmities*, and *Defects* of their *Rulers*. And were this lesson well learn't by a People it would be of no common advantage to them.

And are they *Gods* that must *dye*, surely then we are not to Expect from them that perfection of Wisdom and Vertue in their Conduct, as if they were *Immortal GOD's*; Nor that freedom from Error and Mismanagement as if they were *Angels* whose *dwellings are not in flesh*, those *Sons of GOD*, who are the Excellency of Divine Dignity, and the Excellency of Power, who always stand in the Presence of *GOD*, and in his *Light* see *Light*: nor yet as if they were *Unbody'd Spirits*, who have left their Moral Infirmities with their Mortal Bodies here below. A State of Mortality bespeaks a State of Sin, and Moral Infirmary: for Death is the punishment of Sin; and were all the Seeds of Sin purged out, Death would have no power over them. If then they must dy as other men; they have the same principles of *Moral* as well as *Natural Corruption* in them, as other
men,

men, no wonder then we many times see these sprout forth in their present State of Mortality, and obscure the Glory of their Conduct. It is not to be Expected that they should move in their Sphere with that vigour, activity and regularity, as if they had put on Immortality, and their Bodies were Endow'd with that Purity, Power and Spirituality, which is to be Expected in the *Resurrection State*. It is no wonder they are no more vigilant, steady and diligent in their work, since they are not *Pure Spirits*, nor *Raised Saints*, but are clogged with Bodies, endowed with Animal Appetites, Inclinations, & Wants, which are essential to their State of Mortality.

These Thoughts should dispose us to cover the Infirmities of Rulers with a veil of *Charity*, and not like *Cham* discover their Nakedness: they will suggest that we must not rudely comment and criticise upon their Errors; but make all the favourable Allowances for the Imperfections, & the force of Temptations, that they are lyable to in their present state; and not blaspheme their Character, should they not

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in every Article be proof against them: For then they must be *more* than *Men*, that must *dye*.

(2.) *These Thoughts* will teach those under Government, not to place undue *Confidences* in the best Rulers. We must not have that dependence on them, or expectations from them, which are due only to the Eternal, and Immutable GOD. What is man, whose breath is in his Nostrils! Man who must dye, to be accounted of! Men of highest degree are not to be trusted to, for their Mortality tells us they are but a *Lye*. GOD Himself has given us that Admonition, *Psal. 146. 3, 4. Put not your trust in Princes, nor in the Son of Man, in whom there is no help; his breath goeth forth, he returneth to his Earth, in that very day his thoughts perish.* Let them be never so excelling in Power, Wisdom, and Goodness, never so full of good and great designs, yet Death comes, and puts an End to all; and then they can afford no help: when Death comes they can no longer cover us with their Shadow; no longer be Eyes to the blind, Feet to the lame, or Fathers to the Widow and Fatherless; for

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they

they are become *weak as other men*. This Consideration should make us renounce all undue Confidences in those Rulers, that best deserve the Character of *Gods*; lest we place them in the Place of that GOD, who can never Change or Dye: And happy only are such, as have the Immoveable *Munition of Rocks* for the place of their Defence; and have the *Eternal GOD* for their Refuge.

A P P L I C A T I O N.

USE I. This teaches us the vast *Difficulty* of the Rulers Province. The most only fix their Eyes on their outward Splendors and Honours, and dream of nothing but Ease and Pleasure, Grandeur in all its gay shews; but never think of that Duty, Work and Business of Government, which is attended with Difficulties as *Great* as their Dignity. Their Station is high, and no common supplies of Grace are necessary for the discharge of the Duties that belong to their Sphere. They are to act for GOD, in his *Name*, and so to *Represent* him as all that observe them may have more
Worthy

Worthy & Honourable thoughts of GOD, and his Government; and *who is sufficient for this* ! Especially if it be considered how many things there are to weaken their hands, and render the burden of Government more insupportable. There are their own Infirmities, and the ill Humours of their People; Murmurings, Jealousies, Reproaches, and Discontents: These made *Moses* openly Protest before *Israel* that he was not able to bear their *Cumbrance*, their *Burden*, and *Strife*. *Deut. 1. 12.* Sometimes a People are so out of frame that nothing, which is right can please them: and how difficult is the Rulers Province, when there is reason to say, as one among the Heathen of old, when he refused the place of a Magistrate, *viz.* That if he *Ruled ill* he should offend the *Gods*; but if *well* the *People*. Under the best Circumstances their Station is attended with uncommon Temptations from within, and without; that Faithfully to discharge the Duties thereof requires great degrees of Self-denial, Patience, Humility; that they may act above the Corrupt influences of present Hopes and Fears;

and under all act like GOD ; as those that bear his Image, & approve themselves to be *Gods* to the world ; and go on steady in that way maugre all Opposition. *Hic Labor, hoc Opus est* Under a just view of the Importance, Weight and Difficulty of this work of Government, it may not be wondred at, if *the Olive-tree* refuses to leave her *Fatneß* ; and the *Fig-tree* her *Sweetneß*, to Rule over the Trees of the Wood. Who would choose to quit their own sweet Tranquility, and Ease for the restless Cares, and uneasy Fatigues of Government ? Rulers may well be tempted to say, as *Isa. 3. 7.* I will not be an *Healer* to this People ; or as *Moses*, Send, O Lord, *I pray thee by the hand of him whom thou wilt send, Exod. 4. 13.* Their Station is so full of Duties and Difficulties, that Rulers are the proper Objects of our Prayers and Pity, and not our Envy.

USE II. Are Rulers *Gods*, then they must take care not to live below the *Dignity of Men*. It will be an indelible Reproach on those that wear the Character of *Gods*, to degrade themselves to the state of Beasts.

Beasts. And yet how patiently is this degradation undergone by many ! Gods must not give a loose to their Lusts ; gratify their Criminal Appetites, and Inclinations ; Luxury, Drunkenness and Wantonness must not be indulged, for these are Brutish, and transform them into Beasts. And hence they must be avoided by Rulers ; Gods by *Office* may not be less than Men. And when Luxury and Drunkenness are growing among a People ; it would be well if Rulers would avoid all approaches to it, and the least appearances of it. It was a wholesome Admonition that *Lemuels* Mother gave him, *Prov. 31. 4, 5.* It is not for Kings, O *Lemuel*, to drink Wine ; nor for Princes Strong Drink ; lest they drink and forget the Law, and pervert Judgment. When Rulers are made Sick with Bottles of Wine ; they will stretch out the hands with Scorners ; † and it bodes ill to a Land. || But *Happy* is that LAND, whose Rulers Eat and Drink in *Season*, for *Strength*, and not for *Drunkenness*.

USE III. This tells us it is an awful Judgment upon a People, when they

† Hof. 7. 5. || Eccl. 10. 16, 17.

want such, as are fit to Support the *Character and Dignity of Gods*; or when those that are best Qualify'd are thro' Prejudice lay'd aside. This is too often the melancholy State of a People. Sometimes tho' strict search be made for men to make up the *Hedge* round a People, and to stand in the *Gap*, none can be found: They have no *strong Rods for a Sceptre to Rule them*. Sometimes those that are best qualify'd by inward Ability's, and outward Circumstances, are thro' a *spirit of Prejudice and Partiality* overlookt; and Voted unfit to Serve a People. The Rule of Elections many times is not, *Merit*, Capacity, and Integrity, but some other Considerations, that rather argue Persons unfit than qualify'd for Service. Such, as have too much the Command of the Publick Voice, will have *this Man* prefer'd because he is of the *Right Party*, as they call it, will Espouse this or the other Interest, and oppose *some others in Place*, who right or wrong must be Opposed: such an one is Voted of the *right stamp*; and is wonderfully accomplished for Rule, tho' wholly destitute of Wisdom, Probity, and a true Genius.

Genius for Government. On the other side, *This & That* Man must be lay'd aside as Unqualify'd, only because either his Brains were not cast in the same Mould, and has not just the same set of Thoughts with some others, who would fain set up for the first *Ministers of State*, and *Masters of Policy* : these despair to carry on their own Private, Dark Designs by them ; they can't make them their *Tools*, speak thro' them, and act by them. And by this means it comes to pass the most Worthy are rejected, and not improved ; while the Unworthy, the Weak, the Halt and Blind are exalted ; who are more fit to resemble the *Dumb, Deaf, and Blind Idols* of the Heathen, which are Empty within, and are fit only to fill up an Empty space ; tho' Adored by the People, yet are incapable of being *Gods* to them ; than to resemble the *Living JEHOVAH*. These can never assert the *Honour* of their Place, answer the *End* of the Ordination of *Rule* over men : and a People under the Management of such, must without a miracle, be mean and despicable ; the very *Tail* among the Nations round about. When therefore this
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is the case of a Land, it calls for the deepest Lamentation. The Disease of such a People is next to Incurable.

USE IV. Hence, It it is a great *Blessing* to Enjoy Rulers that in a good measure do maintain the Dignity, & discharge the Duties, which become their Character; and a People thus Priviledged ought to be Thankful to GOD. Good Rulers are the most *lively Emblems* of GOD on Earth: They are the *BREATH of a Peoples Nostrils*; the whole Common Wealth is as it were Breathing in them; and they as necessary to the *Life* and Well-being of the State; as Breath for the Continuance of Natural Life. These are as *David* the *Light of Israel*, which cannot be quenched without bringing Darknes upon a whole Land: Such are the *Glory of a Land*; It is because GOD loves a People, that he sets such in Authority over them. The Spirit of GOD has given us the most Lively Representation of such Rulers, 2 Sam. 23. 4. *He shall be as the Light of the Morning, when the Sun riseth; even a Morning without Clouds; as the tender Grass springing out of the Earth,*

Earth, by clear Shining after Rain. These are the Glory of Humane Race : and the Ear that hears them, shall bless them ; and the Eye that sees them, shall bear a Testimony to them. *When the Righteous are Exalted the City Rejoyceth, Prov. 11. 10.*

What Reason then have the *British Kingdoms* and *Dominions* to Triumph in the Divine Favour ! That GOD has Exalted to the *Throne* a QUEEN, who is the Refuge of the Distressed both at *HOME* and *Abroad* ; the Powerful *Affertor* not only of the Liberties Civil and Sacred of Her own People, but also of the Common *Rights* of Mankind in generous Compassion to Oppressed Neighbours ; under whose *Shadow* our Nations at *Home* securely Sit, and Enjoy their most Valuable Blessings ; and we in these *Distant Provinces* most sensibly Feel, and are Cherish'd with the Benign Influences of Her Light, Favour and Conduct. The Glory of Her Reign has been indeed Shaded by the Dark Lines of a Bloody War, Engaged in not from *Choice*, but *Necessity* both of *Justice* and *Mercy*, yet has been to a Miracle Brighten'd with the Smiles of Heaven, in a Series of

L Victories,

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Victories, and Triumphs, as will be scarce Credible to Posterity. Let Her Greatness, and Glory Encrease ; Let the *Secrecy* of the *Divine Presence* be always Her Pavilion ; Let Her Person, and Government be Preserved by Tutelar Angels from *Dark Practices*, and *Open Violences* ; Let the Crown long Flourish on Her Sacred Head, to the Terror of Her Enemies ; and to the Security, Joy, and Triumph of all the Friends of *Zion* ; And be late Translated to that Throne above that will not Totter, and that Crown that shall never Fade away.

May I not add without suspicion of Flattery ? that the *present Government* which is immediately over us in this *Province*, ought to be esteem'd as a Favour of Heaven, which challenges a Tribute of Gratitude, and Praise ? Is it not a great Favour to a People to have such in *Rule* over them, as they have reason to believe, notwithstanding all their Infirmities, mainly to desire, aim at, and endeavour the Publick Good ; and to approve themselves God's to them ? Is it not a Rich Blessing that we do not see men of infamous Lusts, whose Lives are the last Defiance to all that
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is Sacred, and Divine, to Religion, Common Honesty and Sobriety, openly wallowing in the grossest Pollutions of Sensuality : Is it not a Valuable Blessing, that we do not see such Madness and Folly set in great Dignity over us, which would make Vice Reputable ? Is it not a Privilege, that our *Zion* has some of her *own Sons* to take her by the Hand, who cannot but have a peculiar Tenderness for her ? And of such we see this Day the first *Chair of Government*, the *Council Table*, and the *Seats of Judgment* filled : May GOD long continue the Blessing. And if any, either thro' Stupidity, or Malignity, will not see, or not acknowledge the Smiles of Divine Providence on these accounts ; I wish they be never made to feel by doleful Experience, the vast Difference of being Protected and Refresh'd under the *Shadow* of the spreading *Vine*, and being Scratcht and Torn by the *Bramble*.

USE V. This teaches us the *Duty of a People* to their *Rulers* ; viz. To treat them according to the *Dignity* of that Character and Title, that GOD has dignify'd them with.

A Tribute of Honour, Reverence, and Dutiful Regards is their undoubted due from their People. Regard them as GOD's *Deligates*, and *Viceroy's*; as Arm'd with his Power, and Engag'd in his Service for your Good; as *Living Images* of the Immortal KING of Glory. Honour them for GOD Himself has put Honour upon them. Do all you can properly to Support their Dignity, and Maintain their Character: For it can never go well with a People, when Government is brought into Contempt. *Government* has something too *Divine* in it to be insulted, and rudely treated. You can't despise their Authority, but you must despise GOD himself; and spit on his Image; which He will certainly resent. And it becomes a *People* to remember that they are *Mortal*, and *Accountable* as well as their Rulers. Let your regards therefore to Rulers be answerable to that Condition GOD has placed them in; and as may agree with those Beams of Divinity, with which they shine. Do all that you may to Encourage them in their Work which is Difficult, & most Important. Own GOD's *Name*, *Image*, and *Superscription*, that they bear,

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bear, and do nothing to Deface them.

Hence, All Murmurings, Discontents, Evil Surmisings and Jealousies, all Seeds of Faction & Sedition must be suppressed with the greatest care among a People. If Rulers are *Gods*, they are not to be Reviled, Blasphemed, Arraigned and Condemned by every Haughty, Insolent, and Discontented Spirit. To be *Murmurers*, and to *speak Evil of Dignities*, are Evils of a black Character in the Word of GOD ; and may not be Play'd with. And yet how common are these Evils ! And how many Corrupt Principles are too frequently found among a People, which lead to these ! Some are prompted to foment Jealousies of Rulers, that they may be *Popular*, or that they may be thought Persons of a *deeper Reach*, and *quicker Sight* than others ; and therefore pretend to see evil Designs at the bottom of Publick Administrations, that their *Blind* Neighbours are not aware of. Sometimes they deny Government it's just Honours, because, they imagine, they are not regarded, as their Merit calls for : Some are so *full* of themselves, and so giddy with the Contemplation of their own supposed Excellencies,

cellencies, that they think they have a *Right* to impose their *Schemes* as Perfect *Models of Prudence*, and that their Phanſy's ought to be Entertain'd as infallible Oracles, and that it will never be well with *State* and *Church* till it be ſo. Their actions declare their ſenſe that they are the *Men*, and that *Wiſdom* will *Dye* with them; and that with their *Bolt too ſoon ſhot*, they can out-ſhoot all about them. Hence if their Thoughts are not Entertained with a deep Silence, profound Reverence, and be not made the *Publick Rule*; they Vote themſelves Deſpiſed, and Affronted, & the Publick Betray'd & Ruined. And hence ariſe Diſcontents, Jealouſies, & hard Cenſuring of Rulers: Hence the Errors of Government are needleſſy Expoſed, and unkindly Deſcanted on, and oftentimes Errors only ſuppoſed are Bruited about as real and certain: Nay their Laudable actions inſideouſly repreſented to their diſadvantage. Thus the *Gods* are too often Reviled, and evilly Entreated. *Brethren*, theſe things ought not to be ſo: Our Religion will not allow it. GOD was angry with *Aaron* and *Miriam*, tho' Persons

Persons of *Character* themselves, for speaking against his *Servant Moses*.

Again, If Rulers are *Gods*, then their Character demands *Submission* and *Obedience* from a People. The Dignity and Authority of their Station calls for it; and both Law and Gospel require it as their due. Rebellion and Disobedience against GOD's Vice-gerents in the Lawful Execution of their Office is Rebellion against GOD himself in the last result. And agreeably we are to be Obedient to Civil Government, not only for *Wrath* but for *Conscience* sake.

I am not Ignorant to what an extravagant height the *Doctrine of Submission to Rulers* has been carry'd by some; and I wish I could see no danger of the Contrary *Extream* of depressing it to a meer Nullity. Extreams on both hands are to be avoided; for both are dangerous to a *State*. The *One* may Expose a People to the *Oppressions* of Sullen *Tyranny*; the *Other* to the *Confusions* of Lawless *Anarchy*: The *One* Subjects a State to the rigorous *Impositions* of a *Despotick Power*, Paramount to all Law, Reason and Conscience; the *Other* lays it open

to

to the *Wild Humors* of an *Ungovern'd Multitude*; to the Fury, Madneſs and Noiſe of the People.

Doubtleſs GOD has not left a State without a *Regular Remedy* to Save it ſelf, when the Fundamental Conſtitution of a People is Overturned; their Laws and Liberties, Religion and Properties are openly Invaded, and ready to be made a Publick Sacrifice. But on the other ſide, it is beyond me to imagine that the *GOD of Order* has ever inveſted any men of a Private Station, who can with a Nodd inflame and raiſe the Multitude, with a Lawful Power, on pretence of Publick Miſmanagements, to Embroyl the State, and Overturn the Foundations of Government.

I am neither *Aſraid*, nor *Aſham'd* to ſay, I ſhould be glad to ſee the *Doctrin* of *Submission* to Rulers, in it's *Juſt* and Undoubted *Meaſures*, better Stated and Qualify'd on all ſides, than ever yet I have ſeen it: and when ever that ſhall be done, ſure I am, that theſe following Admonitions, and Precepts will not be found Apocryphal, but Apoſtolical and Divine; *Rom. 12. 1, 2. Let every Soul be ſubject to the Higher Pow-*

Powers, &c. Who ever resisteth the Power, resisteth the Ordinance of GOD, &c. Be Subject not only for Wrath, but Conscience sake. *Rom. 5. So, 1 Pet. 2. 13, 14, 15. Submit your selves to every Ordinance of Man, for the LORD's sake; whether it be to the King as Supream, or unto Governours, as unto them that are sent by Him, for a Punishment to Evil doers, and for the Praise of them that do Well. For so is the Will of GOD. And, Mat. 22. 21. Render unto Cæsar the things that are Cæsars, &c.* And it is made part of the Charge of a Gospel Minister to put their Flock in mind to be Subject to Principalities and Powers, and to Obey Magistrates, *Tit. 3. 1.* These are Christian Duties, and men had need to see their Obligation to them Cancell'd, before they are made matter of Banter and Ridicule. Without Dispute, thro' a forgetfulness of these Precepts, many dark Intreagues against a well form'd Government are frequently carry'd on by men of Secret and Ill Designs: Of which I shall only say, *O my Soul! Enter thou not into their Secrets, unto their Assembly mine Honour be thou not United.*

USE VI. Our Text gives *Divine Counsel* to such as have the *Liberty* and *Power* of *Nominating & Electing* Persons to Place of *Rule* over men. And the Advice is that there be a due regard had to such as are best Qualify'd to *Support* the Character of *Gods*, and to *Resemble* the Blessed GOD in their Administrations. This Rule is to be observed in Communicating Power of any kind or degree, and in what ever way it is derived to others. Commissions of *Peace*, and *War* are not to be given of Course, or made matters of pure Complement; but an Eye is to be had to the Qualifications of men to be Authorized; that they be such as will improve aright the Power committed to them; and be *as Gods* in their Station.

But I shall only Consider this Rule as it may be Serviceable to direct the *Elections* of *this Day*. The Liberty and Privilege of the present *Election* is very great, if rightly used; and I Pray GOD we may never be Taught the Value of it, by its Loss.

Let those that are immediately concern'd in the Electing Persons *this Day* to be of
Her

Her MAJESTY'S *Council* in this *Province* to consider the Character that has been open'd before them. You are, Honourable Gentlemen, highly Intrusted by GOD with a great Opportunity to Serve *HIM*, your *QUEEN* and *Countrey*; You are under the accurate Observation of GOD, and this People, how you use your present Power; and it is well worthy your tho't, that it is a Talent you must account for, when you become Instances of Mortality. Here is a safe Rule before you, by which you may proceed with Honour & Safety. And the Rule is, that your *Voices* be given to such, as shall be most fit to Assert their Dignity, Support their Character, & Promote the End of Government, the Good of the People: To such, as are of the best Port, Influence, Life and Activity, Courage and Resolution, Knowledge and Justice, and of known Piety to GOD, and approved Loyalty to the *QUEEN*. For these will be most fit to act the part assign'd them to the Honour of Government, and the Publick Good. *Elections* must not be made by Personal Favour. None must be Chosen, nor Overlookt, barely be-

cause they are Friends to *these*, or Enemies to *those*. Be not led in your Choice by secret suggestions in a Corner, where one man may be *Canonized*, and a better *Reprobated*: But be governed by the *Known Characters* of men, that are generally approved of. This was the ancient Rule, † *Take men known among your Tribes*. Take men, not of Licence, but of indisputable Vertue; who seem to Live in all their Relations under a realizing View of Death and the Eternal Judgment: Men who best understand the Religious and Civil Interests of their People; who are Governed not by Narrow & Selfish Principles, but by a Publick Generous Spirit; who know how to deserve the Publick Applause, and how to despise it, and can be content to bear the ill Will of a People, if they may but do them Good. In a word, they must be men sensible of the Sufferings, Mourning over the Degeneracies of this People, and their Flesh & Heart trembling at the Tokens of Divine Wrath upon them. These will be best Qualify'd for the *Dignity*, and Faithful to the *Duty* of Government: Most likely to be Images

† Deut. 1. 13.

of GOD, whose Name is imprinted on them. These GOD will approve of; will be an Honour to their Place, and a Glory to the Land. If this Rule be observed, we shall this Day have an happy Presage that GOD has not withdrawn his Presence nor Glory from us.

USE VII. The Consideration of our Text will suggest *Divine Counsel* to all Orders and Degrees of Men in Government, by which to *Regulate their Conduct in their Publick Capacity*. Since the *Great LORD* of the World has Honoured you with his Stile, Name and some Rayes of his Power, by all the Rules of Equity, Decency & Honour, you are obliged to Act up to the Dignity of your Character, Form your selves in your Administrations after the Example of the *Divine Rule*, and so approve your selves *Gods*. Your Countrey has a just Claim to all that Care, Tenderness Protection, and Comfort, which may render them Safe under your Wings, and you truly Venerable in their Eyes. Your Title calls for a Superiority In all that is Good and Vertuous, in proportion to your Superiority in

in Name and Power; and it is vain for any to expect to Maintain the Honour of their State of Exaltation, without that Real Majesty, and Excellency displayed in their Managements, which will command the Reverence, Love and Esteem of all about them. GOD, who has to an observable degree Cloathed you with his own Honour, expects that on no terms you Betray it, but Assert it, by a GOD-like Discharge of that great Trust committed to you. The admonition given to *Titus*, a Ruler in the Church of GOD; is with equal Force applicable to Rulers in the State, *Tit. 2. 15.* *Let no man Despise thee.* Thus if you will answer your Character, you must let no man Despise you: *i. e.* Do nothing that shall deserve Contempt, that shall slur your Names, and prostitute your Honour; nothing that shall weaken your Authority, destroy that Reverence that is due to the Dignity of your Place, or that may make others Entertain Mean and Despicable thoughts of you. For otherwise you will invite Floods of Contempt, and Open Indignities, which will be to GOD's Dishonour as well as yours. But on the Con-
trary,

trary, let those Divine Vertues shine in your Conduct, that shall render your Persons Venerable and Amiable, Command Reverence and Awe, and make the Glory of your Name appear with untarnished Lustre. *This is the Counsel of Heaven.* And to render it more influential, it may be more Particularly directed,

I. In the first Place, Let this Counsel of Heaven be Addressed with all *Dutiful Submission* to YOUR EXCELLENCY, whom GOD, and our Gracious QUEEN, has Seated at the *Head* of our *Gods*, in the first Chair of Dignity and Power over this *Province*. Your *Excellency's* Commands together with the Desires of your *Honourable Council*, have Order'd me into this awful Desk at this time. And will you suffer me, SIR, In the *Name* of that GOD, whose Character you bear, as to *Affert* the Dignity of your Station, and demand your Right to the Honour and Duty of this People, and the Tribute of their Prayers and Thanksgivings ; so with all *Humility* to *Suggest*, that GOD's Honour is greatly concerned, and

and bound up with yours, and by Maintaining your Real Excellency and Dignity as the *Chief* among our *Gods*, you will do great Honour and Service to that GOD whose Representative you are; that by your Wise, Just, Impartial, and Compassionate Administrations, you will give us a Lively *Picture* of the Divine Government: That in your Example, we may see what a Beautiful Figure the Powers of Government, when found in Conjunction with the Vertues of a distinguishing Prudence and Integrity, will make; and may be forced to acknowledge that the Glory of such a Rule over Men may be view'd not barely in a *Lifeless Picture* and *Abstracted Idea*, but in *Reality* and *Life* being Exemplify'd in your Conduct. Thus you will approve your Self, in a qualify'd sense, a *God*, i. e. a Diffusive Blessing to your People; and your Name will be as a *Precious Ointment*; the *Perfume* whereof will reach far and wide; and will be transmitted with bright Characters of Honour to Late Posterity. What are *Statues* & *Triumphal Arches*, when compared with these Superior Marks of Honour but *Despicable Baubles*?

GOD

An Election Sermon.

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GOD has called you, *SIR*, to the *Helm* in the most Stormy and Dark Day that e-
ver past over this Province : When we
never more needed a Person of uncommon
Sagacity, Address, Application and Dis-
patch, to Steer us safe through the many
Perplexities and Involvements of a Long
and Bloody War. And we trust it was in
Love to our *Zion*, that GOD has appoin-
ted One of *her own Sons* at such a time to
take her by the Hand, and Comfort her. The
State of this Afflicted and Sinful People
you are Placed over must needs render
your Difficulties Many and Great, and
your Burden Heavy : We sympathize with
you, and our Prayers are Night and Day
besieging the *Throne of Grace* on your ac-
count. It is the Work of GOD you are
Engaged in ; be Encouraged in it, and let
not your Heart Faint what ever Hardships
you may Encounter ; GOD will observe
all the Patience, Self-denial that shall be
Exercised for his Service and his Peoples
Good ; He will be with you in your Faith-
ful Administrations, and your Labours
will not be found in Vain.

And may you always be under Heaven's

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Propitious Conduct, to Direct and Succeed your Administrations : May the Blessings of the *Celebrated Joseph* descend upon you ; Your *Bow abide in Strength, the Arms of your Hands be strengthened by the Hands of the Mighty GOD of Jacob ; Even by the GOD of thy Father who shall Help thee, and by the Almighty, who shall Bless thee :* May you be Honoured with more Enlarged Measures of His SPIRIT, that you may Shine in your *Exalted Orb* with Brighter and Brighter Beams of *Divine Grace*, Excellency and Glory ; that when *Mortality* shall overtake you, which you have daily Admonitions of in your Bodily Infirmities, you may have an *Euge* from the SON of GOD, Your Master and Judge ; and may joyn the Bright Throng of *Elohim*, Angels and the Spirits of Just Men, that incircle the *Throne of GOD* and the *LAMB* with *Prostration and Praise*.

II. Let this word of *Counsel* from GOD be Addrest to the whole GENERAL ASSEMBLY : The Blessed GOD, who is a GREAT KING, and whose Name is *Dreadful*, does Expect and Require that
you

you Study to shew your selves *Worthy* of that Name, with which you are dignify'd. As you are *Gods* by *Office*, labour to be *Gods* by *Analogy*, reaching after the nearest conformity to GOD, and the exactest imitation of Him, in your Publick Capacities; by which alone you will be able to secure and illustrate the Glory of your Title, and approve your selves not only in *Name*, but in *Truth* *Gods* on Earth. GOD Himself has called you *Gods*; but those that are not skilful, thoughtful, vigilant and active to promote the Publick Safety and Happiness, are not *Gods*, but *dead Idols*. The *Name* inscribed on you is to give Rules and Measures, Life and Force to your Consultations for the Publick Weal. And there never was a day, that called for a more full Exercise of your Wisdom, Righteousness, Vigilancy and Courage in their highest improvements, than this, in which you are called to be the Saviours of this People. The bleeding State of this Land, languishing under *Sin* and *Judgment* cannot but stir up your Paternal bowels, and *quicken* your Counsels and Endeavours for its Safety. Be then humbly intreated by

your just regards for your own Honour, and GOD's Glory ; by your Love and Tenderness for your People, to approve your selves *Ministers of GOD for our Good.*

And there are two comprehensive Articles, in which you may approve your selves Worthy of the Character of our *Gods.*

(1.) You will *Affert* your *Dignity* by Exerting your Powers to free the Land from those *Sins*, which are the *Reproach of a People.* It is beyond question that there are many gross Sins found among us, by which Heaven is Defy'd and the Land Polluted. Not only Spiritual Iniquities, as Pride, Hatred, Malice, Envyings, Unbelief, and the Spirit of the World ; but also open Abominations, and gross Immoralities, which do by a natural Causality, as well as moral Influence, cause the Crown to fall from our heads. Christ's *Ambassadors* can do little to restrain many of these bold Transgressors. They may cry aloud and not spare, but these stop their Ears like the deaf Adder. They are too much of an Adamantine temper and make to be *hewen by the Prophets.* They are

are like the *Leviathan*, proof against all the Arrows taken out of the quiver of GOD's Word ; the *Sword* of the *Spirit* cannot pierce thro' their Scales. We may *warn* them from GOD, and Set the Terrors of the Eternal Judgment before them, but these are at present invisible and distant things, which their *Infidel Senses* have no resentment of. There is but little hope to reform such, unless you can make the *Sword of Justice* to reach them. And possibly tho' they fear not the Wrath of the *Invisible GOD*, yet they may be made to fear the *Wrath* of our *Visible Gods*, when like a *Roaring Lyon* it threatens to devour them. This therefore calls for your Care, and Courage.

Is not our Land deluged with *Intemperance* and *Drunkness*? And is not the Contagion of this Sin spread far and wide in Spite of all Remedies hitherto applyed, and as the *Destruction*, not only walketh in darkness, but wasteth at Noon day? Is there not too just a Complaint thro' our *Towns*, That the *Assemblings* of the People whether for Civil Transactions, Military Exercises, nay for Religion on
Lecture

Lecture days, End in Intemperate Drinking and Debauchery? *And what will be the End of these things?*

Again, Are not the Cryes of Injustice, and Dishonesty in our dealings, Evils most Scandalous to our Profession, yet loud in the Ears of GOD, and of all that tremble at his Anger? Is there no balm in Gilead? Is there no Physitian there? Why then is not the health of this People recovered? Have there not been proper Bills, brought forward once and again, by the Motion and Encouragement of his Excellency our Governour, which have hitherto been strangled in the birth? And can any good Account be given of them? May there not be many things done by this Honourable Court to Save us from these destroying Evils? May not Laws be brought forward which are further necessary; and care taken for their Execution, that their Edge may on no pretence be rebated, that Iniquity may be forced to sneak and hide its guilty head, if not fully reformed? This Work belongs to you, Our Fathers; be wise and resolute herein, and GOD will be with you.

Suffer

Suffer me here to add, That it is Ob-
vious that the *Province* is in great Dan-
ger by those *Frauds* and *Forgeries* com-
mitted upon our *Bills of Publick Credit*;
And may it not be worthy your Confide-
ration, whether some more terrible Pu-
nishment, than our Laws have yet provi-
ded, may not be Establish'd to Restrain such
insolent *Sons of Fraud and Violence*? What
Policy will allow of I may not determine;
but I am well satisfy'd that the Crime is of
so deep a Malignity, that *Conscience* and
Religion will not forbid the *Last and Hea-
viest* Punishment.

(2.) You will *Affert* your *Dignity*, by
doing what you can to maintain the *Honour*
and *Glory* of *CHRIST's Kingdom* among
us. You are appointed by *GOD* as *Guar-
dians* of the *Religion*, as well as Civil Li-
berties of his People. Your *Character* ob-
liges you to Exert your Power for the
Protection, Preservation, and Glory of
his Kingdom.

Allow me Liberty to hint at a few
things necessary to this End.

It is requisite to the Glory of *CHRIST's*
Kingdom, that Schools for Liberal Educa-
tion

tion be Supported and Cherish'd. Without this we may Expect the *Revolution* of the *Barbarous Age*. We have good Laws in Force for this Design ; but are they not Openly Eluded and Play'd with !

The *Honour* of CHRIST's Kingdom requires that the *Ministry* be honourably Supported : But by a criminal neglect hereof how are they brought into contempt ? their gifts damp't, and under little growth and improvement, being forced to spend too much of that time in the Field to get their bread, which is due to their Studies ? Are not their Allowances generally Insufficient ; and these too often unjustly with-held ? *And may you not find a Remedy for this Grievance ?*

Again, if CHRIST's Kingdom be kept up in its *Glory*, our *Pulpits* must be guarded from the *Ignorant*, and *Dissolute* ; the *confident Boaster*, and the *heady Impostor*. And this is to be despaired of unless a due *Trial* of the Candidates of the *Ministry* be *Establisht* by your *Authority*.

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The Last hint shall be, that our *Church Government* must be Strengthen'd, if the Kingdom of CHRIST be preserved in it's Visible Glory. This Government is much Enfeebled; and one cause is because there is not a more Publick Regular & Close Union between Particular Churches. Something to remedy this has been by a *Venerable Synod* Propounded under the Head of the *Consociation of Churches in a Vicinity*: And some *Proposals* have Lately been made, to bring that Synodical Determination into Practice, by the Body of our Ministers; but nothing has been Effected through Weakness of our Church State: the *Proposals* themselves have been misrepresented, and *Prophanely* descanted on, and the Body of our Ministers insulted, and Blasphemed by some of the *Sons of Corah*.

Let me here take Liberty to Offer to the Consideration of our *Fathers in Government*, whether the Convening a *Synod* by your Authority at this Day to Consider what Remedy's may be Apply'd to these

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and

and other *Distempers* which our Church State is Enfeebled by, may not be more than a *Prudential*, a *Present Duty*. The *Use & Necessity* of SYNODS for Reformation, has been Asserted through all Ages of the Church. Can there be a more Favourable Opportunity for Calling a *Synod* Expected, than under the *Present Administration*, and before some of our most *Ancient Worthy's* in the Ministry are Translated to a *Better World*? If a *Synod* be not a sufficient *Remedy* for the Evils our Churches Labour of; or the Remedy be thought as *Dangerous* as the Disease; what Darkness, Confusion, and Disorder may we not Fear will soon overtake us?

If you are resolved to appear as *Gods* for us, you have Power to do much for this People on these accounts: You have now an *Opportunity* in your Hands. And if GOD spirit you for your Work, and make you Instrumental to Lengthen out our Tranquility; Uncommon *Honours* will be decreed you in *Both Worlds*. Tho' you must *Dy like Men*, yet you shall *Rise* and Live

Live like the *Angels of GOD*. You are now styled *Gods*, and if you Maintain the Glory of your Character, and Resemble GOD, you shall not be Degraded in the Next Life; You shall be found *Worthy* to stand before the *SON OF MAN* at his *Appearance* and *Kingdom*; *Worthy* of that *World* and the *Resurrection*.

To Conclude, Let the *Whole Body of this People* be perswaded to approve themselves *Worthy* of such Rulers, by aspiring after an, holy Conformity to, and Imitation of GOD. What remains! But that we lift up our hearts to GOD in Heaven, that He would give us such Rulers to go in and out before us. And if GOD will Answer us, and make our Rulers, and this People to be GOD-like, we shall be a happy People. The *Mountains* will bring forth *Peace*, and the little *Hills Righteousness*: Our *Land* shall not be called *Desolate*, nor *Forsaken*; for the *Glory* of the LORD shall arise upon it. GOD Himself will arise and Save us: And we shall have Reason to send our Praises

Praises on high, and Sing with the Church,
As, *Psal. 72. 18, 19. Blessed be the Lord
God, the God of Israel, who only
doth Wondrous Things : And Blessed
be His Glorious Name for Ever ;
and let the whole Earth
be filled with His
Glory. AMEN, and
AMEN.*

F I N I S.

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